
CONNECTICUT
EVANGELICAL MAGAZINE ;
AND
RELIGIOUS INTELLIGENCER.

VOL. III.]

NOVEMBER, 1810.

[NO. 11.]

The Pope of Rome.

POPE, this is a name which comes from the Greek word *Παπα*, and signifies Father. In the East, this appellation is given to all Christian priests ; and in the West, bishops were called by it in ancient times ; but now for many centuries it has been appropriated to the bishop of Rome, whom the Roman Catholics look upon as the common father of all Christians.

All in communion with the see of Rome unanimously hold that our Saviour Jesus Christ constituted St. Peter the apostle chief pastor, under himself, to watch over his whole flock here on earth, and to preserve the unity of it, giving him the power requisite for these ends. They also believe that our Saviour ordained that St. Peter should have successors, with the like charge and power to the end of time. Now, as St. Peter resided at Rome for many

years, and suffered martyrdom there, they consider the bishops of Rome as his successors in the dignity and office of the universal pastor of the whole Catholic church.

The cardinals have for several ages been the sole electors of the pope. These are seventy in number, when the sacred college, as it is called, is complete. Of these, six are cardinal bishops of the six suburbicarian churches ; fifty are cardinal priests, who have all titles from parish churches in Rome ; and fourteen are cardinal deacons, who have their titles from churches in Rome of less note, called *diaconias*, or *deaconries*. These cardinals are created by the pope when there happens to be vacancies, and sometimes he names one or two only at a time ; but commonly he defers the promotion until there be ten or twelve vacancies, or more ; and then at every second such promotion the emperor, the kings of Spain and France, and of Bri-

tain, when Catholic, are allowed to present one each, to be made cardinal, whom the pope always admits if there be not some very great objection.—These cardinals are commonly promoted from among such clergymen as have borne offices in the Roman court; some are assumed from religious orders; eminent ecclesiastics of other countries are likewise often honored with this dignity. Sons of sovereign princes have frequently been members of the sacred college. Their distinctive dress is scarlet, to signify that they ought to be ready to shed their blood for the faith and church, when the defence and honor of either require it. They wear a scarlet cap and hat: the cap is given to them by the pope if they are at Rome, and is sent to them if they are absent; but the hat is never given but by the pope's own hand. These cardinals form the pope's standing council, or *consistory*, for the management of the public affairs of church and state. They are divided into different congregations for the more easy dispatch of business; and some of them have the principal offices in the pontifical court; as that of cardinal, vicar, penitentiary, chancellor, chamberlain, prefect of the signature of justice, prefect of memorials, and secretary of state. They have the title given them of eminence and most eminent.

On the demise of a pope, his pontifical seal is immediately broken by the chamberlain, and all public business is interrupted that can be delayed; messengers are dispatched to all the Catholic sovereigns to acquaint

them of the event, that they may take what measures they think proper; and that the cardinals in their dominions, if any there be, may hasten to the future election, if they choose to attend; whilst the whole attention of the sacred college is turned to the preservation of tranquillity in the city and state, and to the necessary preparations for the future election. The cardinal-chamberlain has, during the vacancy of the holy see, great authority; he coins money with his own arms on it, lodges in the pope's apartments, and is attended by the body guards. He, and the first cardinal-bishop, the first cardinal-priest, and the first cardinal-deacon, have, during that time, the government almost entirely in their hands.—The body of the deceased pope is carried to St. Peter's, where funeral service is performed for him with great pomp for nine days, and the cardinals attend there every morning. In the mean time, all necessary preparations for the election are made; and the place where they assemble for that purpose, which is called the *Conclave*, is fitted up in that part of the Vatican palace which is nearest to St. Peter's church, as this has long been thought the most convenient situation. Here is formed, by partitions of wood, a number of cells, or chambers, equal to the number of cardinals, with a small distance between every two, and a broad gallery before them. A number is put on every cell, and small papers, with corresponding numbers, are put into a box: every cardinal, or some one for him, draws out one of these papers, which determines in what

cell he is to lodge. The cells are lined with cloth ; and there is a part of each one separated for the conclavists, or attendants, of whom two are allowed to each cardinal, and three to cardinal princes. They are persons of some rank, and generally of great confidence ; but they must carry in their master's meals, serve him at table, and perform all the offices of a menial servant. Two physicians, two surgeons, an apothecary, and some other necessary officers, are chosen for the conclave by the cardinals.

On the tenth day after the pope's death, the cardinals who are then at Rome, and in a competent state of health, meet in the chapel of St. Peter's, which is called the Gregorian chapel, where a sermon on the choice of a pope is preached to them, and mass is said for invoking the grace of the Holy Ghost. Then the cardinals proceed to the conclave in procession, two by two, and take up their abode. When all is properly settled, the conclave is shut up, having boxed *wheels*, or places of communication, in convenient quarters ; there are, also, strong guards placed all around. When any foreign cardinal arrives after the inclosure, the conclave is opened for his admission. In the beginning every cardinal signs a paper, containing an obligation, that, if he shall be raised to the papal chair, he will not alienate any part of the pontifical dominion ; that he will not be prodigal to his relations ; and any other such stipulations as may have been settled in former times, or framed for that occasion.

We now come to the election

itself ; and, that this may be effectual, two-thirds of the cardinals present must vote for the same person. As this is often not easily obtained, they sometimes remain whole months in the conclave. They meet in the chapel twice every day for giving their votes ; and the election may be effectuated by *scrutiny*, *accession*, or *acclamation*. Scrutiny is the ordinary method, and consists in this : every cardinal writes his own name on the inner part of a piece of paper, and this is folded up and sealed ; on a second fold of the same paper a conclavist writes the name of the person for whom his master votes. This, according to agreements observed for some centuries, must be one of the sacred college. On the outer side of the paper is written a sentence at random, which the voter must well remember. Every cardinal, on entering into the chapel, goes to the altar, and puts his paper into a large chalice.

When all are convened, two cardinals number the votes ; and if there be more or less than the number of cardinals present, the voting must be repeated.—When this is not the case, the cardinal appointed for the purpose reads the outer sentence, and the name of the cardinal under it ; so that each voter, hearing his own sentence and the name joined with it, knows that there is no mistake. The names of all the cardinals that are voted for are taken down in writing, with the number of votes for each ; and when it appears that any one has two-thirds of the number present in his favor, the election is over ; but

when this does not happen, the voting papers are all immediately burnt up without opening the inner part. When several trials of coming to a conclusion by this method of *scrutiny* have been made in vain, recourse is sometimes had to what is called *accesion*. By it, when a cardinal perceives that when one or very few votes are wanting to any one for whom he has not voted at that time, he may say that he *accedes* to the one who has near the number of votes requisite; and if his one vote suffices to make up the two-thirds, or if he is followed by a sufficient number of *acceders*, or new voters, for the said cardinal, the election is accomplished.—Lastly, a pope is sometimes elected by *acclamation*; and that is, when a cardinal, being pretty sure that he will be joined by a number sufficient, cries out in the open chapel, that such an one shall be pope. If he is properly supported, the election becomes unanimous; those who would, perhaps, oppose it, foreseeing that their opposition would be fruitless, and rather hurtful to themselves. When a pope is chosen in any of the three abovementioned ways, the election is immediately announced from the balcony in the front of St. Peter's, homage is paid to the new pontiff, and couriers are sent off with the news to all parts of Christendom. The pope appoints a day for his coronation at St. Peter's, and for his taking possession of the patriarchal church of St. John Lateran; all which is performed with great solemnity. He is addressed by the expression of *holiness* and *most holy father*.

The Roman Catholics believe that the bishop of Rome is, under Christ, supreme pastor of the whole church, and as such is not only the first bishop in order and dignity, but has also a power and jurisdiction over all Christians, in order to preserve unity and purity of faith, and moral doctrine, and to maintain order and regularity in all churches. Some Catholic divines are of opinion that the pope cannot err when he addresses himself to *all the faithful* on matters of doctrine. They well know that, as a private doctor, he may fall into mistakes as well as any other man; but they think that, when he teaches the whole church, Providence must preserve him from error.

The see of Rome, according to Roman Catholics, is the centre of catholic unity. All their bishops communicate with the pope, and by his means with one another, and so form one body. However distant their churches may be, they all meet at Rome either in person or by their delegates, or at least by their letters. And, according to the discipline of the latter ages, though they are presented to the pope for their office from their respective countries, yet from him they must receive their bulls of consecration before they can take possession of their sees.

Popery.

POPERY comprehends the religious doctrines and practices adopted and maintained by the church of Rome. The following summary, extracted chiefly from the decrees of the council

of Trent, continued under Paul III. Julius III. and Pius IV. from the year 1545 to 1563, by successive sessions, and the creed of pope Pius IV. subjoined to it, and bearing date November, 1564, may not be unacceptable to the reader. One of the fundamental tenets strenuously maintained by popish writers, is, the infallibility of the church of Rome ; though they are not agreed whether this privilege belongs to the pope or a general council, or to both united ; but they pretend that an infallible living judge is absolutely necessary to determine controversies, and to secure peace in the Christian church. However, Protestants allege, that the claim of infallibility in any church is not justified by the authority of scripture, much less does it pertain to the church of Rome ; and that it is inconsistent with the nature of religion, and the personal obligations of its professors ; and that it has proved ineffectual to the end for which it is supposed to be granted, since popes and councils have disagreed in matters of importance, and they have been incapable, with the advantage of this pretended infallibility, of maintaining union and peace.

Another essential article of the popish creed is the supremacy of the pope, or his sovereign power over the universal church.

Farther ; the doctrine of the seven sacraments is a peculiar and distinguishing doctrine of the church of Rome ; these are baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony.

The council of Trent (sess. 7, can. 1) pronounces an anathema on those who say that the sacraments are more or fewer than seven, or that any one of the above number is not truly and properly a sacrament. And yet it does not appear that they amounted to this number before the twelfth century, when Hugo de St. Victore and Peter Lombard, about the year 1144, taught that there were seven sacraments. The council of Florence, held in 1438, was the first council that determined this number. These sacraments confer grace, according to the decree of the council of Trent (sess. 7, can. 8), *ex opere operato*, by the mere administration of them : three of them, viz. baptism, confirmation, and orders, are said (c. 9) to impress an indelible character, so that they cannot be repeated without sacrilege ; and the efficacy of every sacrament depends on the intention of the priest by whom it is administered (can. 11). Pope Pius expressly enjoins that all these sacraments should be administered according to the received and approved rites of the Catholic church.—With regard to the eucharist, in particular, we may here observe, that the church of Rome holds the doctrine of transubstantiation ; the necessity of paying divine worship to Christ under the form of the consecrated bread, or host ; the propitiatory sacrifice of the mass, according to their ideas of which Christ is truly and properly offered as a sacrifice as often as the priest says mass ; it practises, likewise, solitary mass, in which the priest alone, who consecrates,

communicates, and allows communion only in one kind, viz. the bread to the laity. Sess. 14.

The doctrine of merits is another distinguishing tenet of popery ; with regard to which the council of Trent has expressly decreed (sess. 6, can. 32) that the good works of justified persons are truly meritorious ; deserving not only an increase of grace, but eternal life and an increase of glory ; and it has anathematized all who deny this doctrine. Of the same kind is the doctrine of satisfactions ; which supposes that penitents may truly satisfy, by the afflictions they endure under the dispensations of Providence, or by voluntary penances to which they submit, for the temporal penalties of sin to which they are subject, even after the remission of their eternal punishment. Sess. 6, can. 30, and sess. 14, can. 8 and 9. In this connexion we may mention the popish distinction of venial and mortal sins : the greatest evils arising from the former are the temporary pains of purgatory ; but no man, it is said, can obtain the pardon of the latter without confessing to a priest, and performing the penances which he imposes.

The council of Trent (sess. 14, can. 1), has expressly decreed, that every one is accursed who shall affirm that penance is not truly and properly a sacrament, instituted by Christ in the universal church, for reconciling those Christians to the Divine Majesty who have fallen into sin after baptism ; and this sacrament, it is declared, consists of two parts, the matter and the form : the

matter is the act of the penitent, including contrition, confession, and satisfaction ; the form of it is the act of absolution on the part of the priest. Accordingly it is enjoined, that it is the duty of every man who hath fallen after baptism, to confess his sins once a year, at least, to a priest ; that this confession is to be secret ; for public confession is neither commanded nor expedient : and that it must be exact and particular, including every kind and act of sin, with all the circumstances attending it.—

When the penitent has so done, the priest pronounces an absolution, which is not conditional or declarative only, but absolute and judicial. This secret or auricular confession was first decreed and established in the fourth council of Lateran, under Innocent III. in 1215 (cap. 21). And the decree of this council was afterwards confirmed and enlarged in the council of Florence and in that of Trent ; which ordains, that confession was instituted by Christ ; that by the law of God it is necessary to salvation, and that it has always been practised in the Christian church. As for the penances imposed on the penitent by way of satisfaction, they have been commonly the repetition of certain forms of devotion, as paternosters, or ave marias, the payment of stipulated sums, pilgrimages, fasts, or various species of corporal discipline. But the most formidable penance, in the estimation of many who have belonged to the Romish communion, has been the temporary pains of purgatory. But under all the penalties which are inflicted or threatened in the

Romish church, it has provided relief by its indulgences, and by its prayers, or masses for the dead, performed professedly for relieving and rescuing the souls that are detained in purgatory.

Another article that has been long authoritatively enjoined and observed in the church of Rome is the celibacy of her clergy. This was first enjoined at Rome by Gregory VII. about the year 1074, and established in England by Anslem, archbishop of Canterbury, about the year 1175 ; though his predecessor Lanfranc had imposed it upon the prebendaries and clergy that lived in towns. And though the council at Trent was repeatedly petitioned by several princes and states to abolish this restraint, the obligation of celibacy was rather established than relaxed by this council; for they decreed, that marriage contracted after a vow of continence is neither lawful nor valid ; and thus deprived the church of the possibility of ever restoring marriage to the clergy. For if marriage, after a vow, be in itself unlawful, the greatest authority upon earth cannot dispense with it, nor permit marriage to the clergy who have already vowed continence.

To the doctrines and practices above recited may be further added the worship of images, of which Protestants accuse the Papists. But to this accusation the Papist replies, that he keeps images by him to preserve in his mind the memory of the persons represented by them ; as people are wont to preserve the memory of their deceased friends by keeping their pictures. He is taught (he says) to use them so

as to cast his eyes upon the pictures or images, and thence to raise his heart to the things represented ; and there to employ it in meditation, love, and thanksgiving, desire of imitation, &c., as the object requires.

These pictures or images have this advantage, that they inform the mind by one glance of what in reading might require a whole chapter ; there being no other difference between them, than that reading represents leisurely, and by degrees, and a picture all at once. Hence he finds a convenience in saying his prayers with some devout pictures before him, he being no sooner distracted, but the sight of these recalls his wandering thoughts to the right object ; and as certainly brings something good into his mind, as an immodest picture disturbs his heart with filthy thoughts. And because he is sensible that these holy pictures and images represent and bring to his mind such objects as in his heart he loves, honors, and venerates, he cannot but upon that account love, honor, and respect the images themselves.

The council of Trent likewise decreed, that all bishops and pastors who have the cure of souls do diligently instruct their flocks *that it is good and profitable to desire the intercession of saints reigning with Christ in heaven.* And this decree the Papists endeavor to defend by the following observations. They confess that we have but one mediator of redemption ; but affirm that it is acceptable to God that we should have many mediators of intercession. Moses (say they) was such a mediator for the Israelites ; Job for his three

friends ; Stephen for his persecutors. The Romans were thus desired by St. Paul to be his mediators ; so were the Corinthians, so the Ephesians (*Eph. ad Rom. Cor. Eph.*) ; so almost every sick man desires the congregation to be his mediators, by remembering him in their prayers. And so the Papist desires the blessed in heaven to be his mediators ; that is, that they would pray to God for him.— But between these living and dead mediators there is no similarity : the living mediator is present, and certainly hears the request of those who desire him to intercede for them ; the dead mediator is as certainly absent, and cannot possibly hear the requests of all those who at the same instant may be begging him to intercede for them, unless he be possessed of the divine attribute of omnipresence ; and he who gives that attribute to any creature is unquestionably guilty of idolatry. And as this decree is contrary to one of the first principles of natural religion, so does it receive no countenance from scripture, or any Christian writer of the three first centuries. Other practices peculiar to the Papists, are, the religious honor and respect that they pay to sacred relics ; by which they understand not only the bodies and parts of the bodies of the saints, but any of those things that appertained to them, and which they touched ; and the celebration of divine service in an unknown tongue : to which purpose the council of Trent hath denounced an anathema on any one who shall say that mass ought to be celebrated only in

the vulgar tongue (sess. 25, and sess. 22, can. 9). Though the council of Lateran, under Innocent III. in 1215 (can. 9), had expressly decreed, that, because, in many parts within the same city and diocese, there are many people of different manners and rites mixed together, but of one faith, the bishops of such cities or dioceses should provide fit men for celebrating divine offices, according to the diversity of tongues and rites, and for administering the sacraments.

We shall only add, that the church of Rome maintains, that unwritten traditions ought to be added to the holy scriptures, in order to supply their defect, and to be regarded as of equal authority ; that the books of the Apocrypha are canonical scripture ; that the Vulgate edition of the Bible is to be deemed authentic ; and that the scriptures are to be received and interpreted according to that sense which the holy mother church, to whom it belongs to judge of the true sense, hath held, and doth hold, and according to the unanimous consent of the fathers.

Such are the principal and distinguishing doctrines of Popery, most of which have received the sanction of the council of Trent, and that of the creed of pope Pius IV. which is received, professed and sworn to by every one who enters into holy orders in the church of Rome ; and at the close of this creed we are told, that the faith contained in it is so absolutely and indispensably necessary, that no man can be saved without it.

[*Buck's Theol. Dict.*

Preparation for the holy Sacrament.

IN attending to this subject it is proposed to illustrate the following observation :

Christians should prepare their hearts to seek the Lord, before they come to the holy sacrament.

It is proposed, first, to inquire what is implied in preparing their hearts to seek the Lord ; and then to consider why they should prepare their hearts to seek the Lord, more especially at the holy sacrament.

I. We are to inquire what is implied in preparing the heart to seek the Lord.

This duty Hezekiah enjoined upon the professed people of God, before they partook of the passover. And they doubtless understood his injunction. He prayed that every one, who prepared his heart to seek God, might be pardoned and accepted in his religious services. "The good Lord pardon every one that prepareth his heart to seek God." This was an *inward* preparation, and totally distinct from an external preparation. Their circumstances would not admit of preparing themselves externally according to the ceremonial law ; but there was no natural impediment in the way of preparing their hearts according to the moral law. Christians may be properly required to prepare their hearts to seek God at the time and place, when and where he would be sought. And in order to prepare their hearts to seek the Lord, several things are plainly implied.

1. They should have a lively sense of their spiritual wants.

VOL. III. NO. 11.

Without this they are not prepared to ask any mercy at the hand of God. He would have his children feel their need of his peculiar favors, and seek him with sincerity and fervency, before he hearkens to the voice of their supplications. He put the question to Solomon, what he would have, before he bestowed upon him his great and singular blessings. He said, "Ask, what shall I give thee." Solomon went to seek the Lord, at the place he had appointed, and had prepared his heart to seek him, and was therefore ready to prefer his request. He had been meditating upon his peculiar state and circumstances, and felt his need of divine wisdom and direction. Of course he prayed "that God would give him a wise and understanding heart." Thus ought Christians to examine the state of their minds and all their outward circumstances, in order to know their peculiar wants. Sometimes they want quickening grace ; sometimes they want comforting grace ; sometimes pardoning grace ; and sometimes they stand in peculiar need of guiding, directing, assisting and preventing grace.— At other times, they are deeply interested in the spiritual and eternal good of others, and are greatly concerned for the cause of Christ. They ought to set their souls in order, and fill their mouths with arguments, before they seek the Lord for divine favors. And this cannot be done without previous meditation upon their wants, which arise from the peculiar state of their own minds, and the circumstances of themselves and

D d d

others. Thus Job prepared his heart to seek God when he said, "O that I knew where I might find him ! that I might come even to his seat ! I would order my cause before him and fill my mouth with arguments." Thus Nehemiah sat down and pondered upon the state of the church to prepare his heart to seek God. David and other pious persons took the same method to prepare their hearts to seek God. All Christians should take a close and thorough view of their situation, that they may have a correct and affecting knowledge of their temporal and of their spiritual necessities, if they would seek God so as to find him, and obtain the mercies they need.

2. Christians should have an affecting sense of their unworthiness of the peculiar favors, which they desire to seek from the hand of God. Merely a sense of their need of certain favors will not prepare them properly to seek for them. God would have them realize their unworthiness of the favors which they desire him to grant. They should come, as Solomon said in his address to the throne of grace, sensible of the plague of their own hearts, and say with the publican, "God, be merciful to us sinners." They ought to look back upon their unfaithfulness, ingratitude, coldness and deadness in duty ; and upon their abuse of the many favors God has already bestowed upon them. This is necessary in order to their asking for mercy ; for they cannot ask for mercy without a sense of unworthiness and ill-desert. It is only to those who are humble and of a

broken and contrite spirit, that God will hearken. He will withhold his favors, until his children feel and express their unworthiness. To affect their hearts with a sense of their unworthiness, therefore, is one thing implied in preparing their hearts to seek God.

3. They should have a realizing sense of their dependence as well as of their wants and unworthiness. Christians, like other men, are too prone to forget their dependence upon God, and to rely too much upon their own exertions, or the exertions of others, to obtain those things, which they desire to obtain.— But they ought to maintain a sense of their own weakness, and of the insufficiency of all secondary causes to secure the blessings they need and desire, without the divine aid and concurrence. They must become weak in themselves, if they would become strong in the Lord, and in the power of his might. "He giveth power to the faint, and to them that have no might he increaseth strength." All creatures are constantly and perfectly dependent upon God. In him they live and move and have their being. Hence says the prophet, "Truly in vain is salvation hoped for from the hills and from the multitude of mountains : truly in the Lord our God is the salvation of Israel." "Every good gift, and every perfect gift cometh down from the Father of lights, with whom there is no variableness, nor shadow of turning." The children of God must be impressed with this truth in order to be prepared to call upon God for

any favor or blessing for themselves or others. Besides,

4. They must have a lively sense of the divine goodness, mercy and compassion. God is good unto all, and his tender mercies are over all his works. But Christians are apt to lose a sense of the divine goodness, and are ready to imagine that his mercy is clean gone for ever, and that his ear is heavy and he will not hear, if they do call upon him for divine favors.— Now he that cometh to God must believe that he is, and that he is a rewarder of all that diligently seek him. Christians should cultivate a lively sense of God's infinite mercy and compassion, in order to call upon him in faith and with fervency. Thus Daniel prepared his heart to seek God, and expressed his strong confidence in his mercy. He says, "O Lord, to us belong confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him." In all these various ways Christians may and should prepare their hearts to seek the Lord.

Why ought Christians to do this more especially before they come to the holy sacrament?

Among others, the following reasons may be assigned :

1. Because the holy sacrament is an uncommonly solemn occasion. The passover was a more solemn occasion than the weekly sabbath, or the monthly festivals, or any other religious occasion in Israel. It was designed to commemorate the most solemn, interesting and

joyful event, that had ever happened to the people of God. It brought into view all their sufferings in Egypt, the awful destruction of the first-born of their enemies, and their own preservation from the stroke of death. Indeed, it brought into view the whole series of judgments and mercies, which their nation had experienced through every period of their existence. It was a very solemn assembly, when all the tribes of Israel were convened together to celebrate such an affecting ordinance, in commemoration of such an affecting event, as the preservation and deliverance of a whole nation from impending destruction. But the holy sacrament is a far more solemn and affecting occasion than the passover. It brings into view the most solemn event that ever took place in any part of the universe, and exhibits the most glorious and amiable personage in the most amiable and awful light. It turns the thoughts and the affections of the communicants to the Lord of glory, as suffering and dying on the cross, for the glory of God and the salvation of a guilty world. And while they contemplate their dying Saviour in this most striking and interesting situation, they cannot but look back upon the original and eternal purpose of God the Father in thus giving his dearly beloved Son to suffer and die for his most sinful and guilty subjects ; and look forward to the final consummation of his most gracious design.— And while they thus look, reflect and anticipate, their minds are filled with gratitude, admiration and astonishment at the

great and glorious plan of redemption. And to increase the solemnity of their minds at this ordinance, they have reason to reflect and realize, that Christ himself is more immediately present with them ; for he has told them that where two or three are gathered together in his name, there he will be in the midst of them. And must we not suppose that the angels, who are sent forth to minister to the heirs of salvation, are present with them, while they are sitting around the table of Christ and commemorating his dying love ? If ever they need the presence of these holy and invisible spirits, they certainly do, while engaged in such a holy and heavenly transaction. And if ever these benevolent guardians take pleasure in attending the heirs of heaven, they surely must while beholding them devoutly and joyfully engaged in performing the highest acts of homage to their divine Redeemer. Since so many things conspire to spread a peculiar solemnity over the Lord's supper, it highly concerns Christians to prepare their hearts, in a peculiar manner, to meet and seek God on the holy and solemn occasion.

2. Christians ought to prepare their hearts to seek God more especially at the table of Christ, because then they enjoy a peculiar opportunity for the most intimate and mutual communion. It is one principal design of their coming to the sacrament, to hold a free and intimate communion with God and Christ and one another. The apostle demands, " The cup of blessing which we bless, is it

not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ? For we being many are one bread and one body ; for we are all partakers of that one bread." John says, " That, which we have seen and heard, declare we unto you, that ye also may have fellowship with us ; and truly our fellowship is with the Father and with his Son Jesus Christ." Though Christians may hold communion with God and Christ and one another in their most secret and retired devotions, still they have a more happy opportunity for mutual communion, when they come together in one place, and behold each other at the table of their common Lord. There, if their hearts are prepared to seek the Lord, they may unite in addressing the Father of mercies and God of all consolation, to pour out his Spirit upon them and grant them the various blessings they need, at their united and sincere request. And we know that the united requests of Christians have a gracious promise of being heard. Christ says to his real disciples, " If two of you shall agree on earth as touching any thing ye shall ask, it shall be done for them of my Father, who is in heaven." When Hezekiah called the people of God together to keep the passover, they enjoyed the most delightful communion, and their united prayers found a most gracious acceptance. The account is very striking and instructive.— " Hezekiah prayed, saying, The good Lord pardon every one that prepareth his heart to seek God, though he be not cleansed

according to the purification of the sanctuary. And he Lord hearkened to Hezekiah. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness. And they did eat throughout the feast seven days, offering peace-offerings, and making confession to the Lord God of their fathers." This was so delightful a season, that we are told in the next words, "The whole assembly took counsel to keep other seven days: and they kept other seven days with gladness. And all the congregation of Judah, with the priests and levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah rejoiced. Then the priests and levites arose and blessed the people: and their voice was heard and their prayers came up to his dwelling-place, even unto heaven." Thus, if Christians come to the table of Christ, with hearts prepared to seek the Lord, they may justly expect that their sincere and united prayers and supplications will ascend to God, with peculiar efficacy to draw down divine blessings upon themselves and the church of Christ, as well as upon the world in general. And is not this a powerful reason and motive to prepare their hearts to seek the Lord, especially at the communion table? Furthermore,

3. Christians should prepare their hearts to seek the Lord at the holy sacrament, because this sacred ordinance exhibits the most powerful motives to plead for divine favors. It exhibits the atonement of Christ, which

opens the door of hope, and lays the only foundation for the exercise of divine grace towards any of the children of men. This affords the most encouraging motive to ask the most important blessings for the most guilty and unworthy creatures. While the communicants disclaim all worthiness in themselves, and freely confess that they are undeserving of the least of all God's mercies, they may nevertheless plead the worthiness of Christ, who has died the just for the unjust, that he might bring them to God, and give them access to the throne of divine grace. Hence says the apostle to the Hebrews, "Seeing then we have a great high-priest, that is passed into the heavens, Jesus the Son of God, let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." While Christians behold their Saviour clearly set forth as crucified before their eyes, at the holy sacrament, they have a most animating and encouraging motive, to plead for needed favors for themselves and for their fellow-men. If they ever have a lively sense of the efficacy of the atonement, they must have it, while they are celebrating the memorials of Christ's death, and acknowledging that all their hopes of everlasting happiness are founded upon it. And this must give them peculiar freedom and boldness to plead for divine favors. Again,

The sacrament exhibits a lively epitome of the present state of the whole Christian church. It calls together one particular branch of it which branch shows

the smallness, weakness and imperfection of the whole. Though one church may be larger, stronger and more free from moral imperfection than another; yet it is a lively image of all the other churches, and shows that they are small and weak in comparison with the world of the ungodly, and far from that holiness, harmony and fidelity, which ought to adorn the professed friends and followers of Christ, who are designed and united to display the beauty and glory of true religion. Must not the eyes of the communicants affect their hearts, when they see at the table of Christ, what a little flock he has in the world; how the ways of Zion mourn because so few come to her solemn feast, and how few of that small number really shine as lights in the world, and are fervently and faithfully engaged to promote the kingdom of God! And must not this be a powerful motive to seek the Lord, to come and plead his own cause?

Finally, the sacrament is designed and calculated to display the astonishing grace of God in the gift of his Son to save sinners. And this the apostle intimates is a powerful motive to hope and ask for all other blessings. "He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things?" While Christians are celebrating this astonishing grace of God, can they be slow of heart to believe that God will give them every other favor they may reasonably ask? There is, therefore, every reason to induce Christians to prepare their

hearts to seek the Lord at the table of Christ.

DAN.

—*—

*The Christian Parent's desires
for his Children.*

A BRAHAM has ever been accounted one of the most eminent saints. His example was highly excellent and illustrious. In his conduct towards his family he gave decisive evidence of his superior piety. God said of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." The piety of Abraham is very evident from his ardent desires for the spiritual welfare of Ishmael. When Abraham was ninety years old, God renewed his covenant with him. God then declared that he would make Abraham exceedingly fruitful; that he would make nations of him, and that kings should come out of him. He promised him a son of Sarah, and declared that she should be a mother of nations, and that kings of people should be of her. These declarations and promises gave Abraham great delight. But though he was greatly pleased with what God promised concerning his descendants by Sarah, he was not unconcerned for Ishmael, the son of the bond-woman. In the height of his joy he offered to God this fervent request. "O that Ishmael might live before thee!" Living before God implies an holy and obedient life, and an interest in the special fa-

vor of heaven. It implies true religion with all its benefits. That Ishmael might be truly religious was the chief desire of Abraham concerning him. Every Christian parent possesses, essentially, the same character which Abraham possessed and manifested towards his children. Every Christian parent, then, greatly desires that his children be truly religious. For such desires there are the most important and decisive reasons.

1. Christian parents realize that true religion is perfectly right. The law, by which rational creatures are bound to act, is holy, just and good. This law requires that they should always feel and act perfectly right towards their Creator and towards their fellowcreatures. The true love, which the law requires, is the essence of evangelical obedience. God enjoins upon his creatures nothing but what is right, and forbids nothing but what is wrong. True religion consists in a compliance with the divine requirements. Every Christian realizes that these requirements are perfectly right. As much as Christian parents love what is right and hate what is wrong, so much they desire that their children may be truly religious.

2. Christian parents know that unless their children be religious, they are in great danger of becoming openly vicious. As they know the plague of their own hearts, they know what is in the hearts of children. They realize that all mankind are by nature sinners. They "are estranged from the

womb; they go astray as soon as they be born. Foolishness is bound up in the heart of a child." Children are ever surrounded with such temptations, as are suited to manifest in their external conduct the native and total depravity of their hearts. There is great reason to expect that such persons, as do not possess an holy fear and love of God, will not end their days without becoming openly vicious. They are in great danger of being profane in their conversation, of being attached to foolish and pernicious amusements, of being dishonest and intemperate. They are in great danger of profaning the Lord's Day, of disbelieving the holy scriptures, and of despising and ridiculing the ordinances of the gospel. Surrounded by subtle and powerful temptations, exposed to the enticements of evil companions and with hearts fully set in them to do evil, many become, in early life, bold and hardened in the ways of folly and death. Christian parents, who realize the sinful character and dangerous condition of their children, are very fearful lest they become daring and hardened transgressors. They will then ardently desire that their children be created in Christ Jesus unto good works. For if they be not renewed in the temper of their minds, there is great reason to fear they will become openly profane and immoral.

3. Unless children be religious they cannot enjoy true happiness in the present life.— Though we are apt, when young, to expect many enjoyments from the world, our ex-

pectations will not be answered. This earth is truly called a dark vale of tears. From the cradle to the grave disappointment and sorrow attend the children of men. Our misery is the fruit of our sin. And none can be happy unless they cease to do evil and learn to do well. Whatever happiness may be enjoyed without the pleasures of religion is of a very inferior and unsatisfying nature. King Solomon possessed whatever he desired. He says, "Whatever mine eyes desired. I kept not from them; I withheld not my heart from any joy." And what was the amount of his worldly joys? "Vanity of vanities, vanity of vanities, all is vanity." He says, "Then I looked on all the works my hands had wrought, and on all the labors that I had labored to do: and behold, all was vanity and vexation of spirit." In their highest joys the wicked are dissatisfied, and in their sorrows they have no comfort, nor support. They "are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Now will not Christian parents desire for their children a better portion in this life than vanity and vexation of spirit? Irreligious parents undergo great cares and labors to obtain for their children earthly possessions and enjoyments. Christian parents see through the delusions of the world. They realize that the richest treasures which the earth can afford are a poor inheritance. They desire that God may be the friend and portion of their children. They know that there

they will have a permanent foundation of happiness amid the changes and sorrows of the present life. Then they will have a refuge and strength and a very present help in trouble. Parents, who consider the value of religion, merely in this life, earnestly desire that their children be religious. Without religion they can have no true relief under earthly afflictions, nor can they find any permanent happiness.

4. Unless children be religious they are not truly beautiful and amiable. An holy disposition and holy conduct are the most pleasing and durable ornaments. They, who judge, not according to appearances, but according to the truth, see no beauty, which can be compared to moral excellence.—And sin, in their view, is most deformed and hateful. The holy scriptures represent sinners as vile, loathsome, polluted and abominable. They, who discern the hatefulness of sin and the beauty of holiness, abhor themselves. In their own sight they are as an unclean thing and all their righteousnesses as filthy rags. Sinful creatures are hateful. But holy beings are beautiful. The beauties of holiness are supremely excellent and amiable. Concerning the adorning of women the apostle says, "whose adorning, let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Then,

who are adorned with the graces of the Holy Spirit are highly beautiful and amiable, even in the sight of God. They are objects of his complacency. But the unholy, in the sight of God, are exceedingly hateful. Their hearts are full of evil affections, and none of their actions are such as God requires and approves. All who possess spiritual discernment perceive that the wicked are deformed as well as guilty, and that the righteous are amiable as well as innocent. Now every parent desires that his children may be beautiful and amiable. Some parents are at great care and expense for the sake of giving their children such accomplishments as are merely external, and continue for a very short time. How greatly, then, must Christian parents desire that their children be arrayed in fine linen, clean and white, which is the righteousness of the saints. Unless they be so arrayed they are spiritually deformed and very hateful.

5. If children be not religious, they will do much evil in the world. "One sinner destroyeth much good." Mankind are intimately connected. What one does greatly affects others. It is impossible to calculate the consequences of our conduct. They extend from our nearest connections to others; and from these to such persons as are still more remote. They extend from one generation to another. Every one of mankind will for ever deeply feel the consequences of a single volition of Adam. And there is reason to believe that every action of every person, in its effects, will reach the

whole human race, and every intelligent being in the universe. The wickedness of a single person is often the means of continuing and increasing the wickedness of others, and of ruining multitudes for time and eternity. The principles and practices of a profane, or drunken, or sabbath-breaking, or worldly minded parent may lead thousands of his descendants, in successive generations, into the ways of sin and folly, and plunge their souls in endless perdition. The example of a head of a family, in which the worship of God is not maintained, has a great and lasting influence upon his household and upon all his acquaintance. To show the mischiefs of an unbridled tongue, James says, "Behold, how great a matter a little fire kindleth!" If the consequences of evil-speaking be justly compared to the great effects of a little fire; how immensely great must be the evil effects of a whole life, which is spent in wickedness? None can calculate, or conceive the evil which one sinner does, and the good he prevents or destroys.—The iniquity of one, who spends an whole life in hating and opposing God, ascends to the heavens. It grieves his Creator, and pierces the hearts of his fellow-creatures with many sorrows. What parent can feel indifferent as to the evil his children will do, if they be not religious? What Christian parent can think of having a child, who shall add to the sin and misery of this sinful and miserable world, without the keenest grief? Yet every Christian parent knows that unless his children be reli-

gious, they will greatly increase the sin and misery of mankind.

6. Christian parents realize that their children will be great blessings in the world, if they be religious. The instructions and examples of Christians are highly beneficial. Christ said to his disciples, "Ye are the light of the world." Were there no Christians, the earth would be involved in the darkness of heathenism. But every Christian is instrumental of preserving and spreading Christian principles and Christian practices.—Christ also said to his disciples, "Ye are the salt of the earth." For the sake of Christians, God often preserves the ungodly from immediate destruction, and bestows upon them many favors. God would have preserved Sodom and Gomorrah and the cities of the plain, if there had been in those cities ten righteous persons. For the sake of a small number of his people there is reason to believe that God has often preserved large cities, and even whole nations from distressing calamities. When Christ foretold the evil days, that were coming upon Jerusalem, he said, "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Christians not only save the wicked from the judgments of God, but they do greatly prevent the moral corruption of mankind. For this reason they are called, with great propriety, the salt of the earth.—And their being so called makes it evident that they are very useful and great blessings in the world. To have children such blessings, affords a powerful

reason to induce parents to desire that they be religious.

7. If children be not religious, they will be for ever miserable. According to the law, "the soul that sinneth, it shall die." For it is written, "Cursed is every one that continueth not in all things written in the book of the law to do them." Yet there is a way to escape the curse of the law. For the Lord Jesus Christ, by his death on the cross, has made an atonement for the sin of the world. And he that believeth in him shall not perish, but have everlasting life. But "he that believeth not the Son shall not see life; but the wrath of God abideth on him." All men, by nature, are sinners. They are shapen in iniquity, and conceived in sin. Unless they be converted and sanctified, they must perish. When taken from this world by death, they will be confined in the prison of endless despair and torment.—Being vessels of wrath, fitted to destruction, God will show his wrath and make his power known in their future punishment. They will be for ever sinking in the bottomless pit, under the weight of the holy indignation of the Almighty.—Parents will see the very children, on whom they have often looked with great delight, whose steps they have watched with concern, whose sorrows they have shared, and in whose joys they have rejoiced, unless they become religious, placed at the last day, on the left hand of the Judge, and made to depart into everlasting fire prepared for the devil and his angels. Parents who cannot now see their children suffer a moment's pain

without anxiety, will then see their ungodly children sentenced to endless shame and torment. According to the testimony of the Lord Jesus Christ, they shall then be confined for ever in hell, where shall be weeping and wailing and gnashing of teeth. Have not parents, then, good reasons earnestly to desire that their children be religious?

8. If children be religious, they will be for ever happy in heaven. Eternal happiness is the portion of the righteous. The happiness of heaven has not the least alloy of misery. The righteous will be in no uncertainty as to the continuance of their happiness. They will be assured of enjoying for ever as great happiness as their capacities will admit. And as their capacities will be enlarging their happiness will increase through eternity. They will enjoy the most honorable and delightful society, and be engaged in the most excellent employments.— They will be seated with Abraham, Isaac and Jacob in the kingdom of heaven. They will be where Christ is to behold his glory. They will be heirs of God and joint heirs with Christ in the inheritance that is incorruptible, undefiled and that fadeth not away, reserved in Heaven. They will be kings and priests unto God. They will dwell in the presence of God where is fulness of joy, and at his right hand, where are pleasures forevermore. The time will come, when the little infant, if it should be a Christian, will have enjoyed more happiness than has yet been enjoyed on the earth since the world began; and even more

than has yet been enjoyed by all created beings during their whole existence. What mere vanities do the greatest possessions and the highest enjoyments of this world appear, when compared with the eternal happiness of the righteous! Yet parents suffer much anxiety and endure much labor to procure for their children the trifles of time. They are pleased with the prospect of giving their children a good settlement for this short and uncertain life.— How pleasing then must it be to the Christian parent to know that his children have treasures in heaven! that they are entitled to an unfading portion, and that they will soon be admitted into everlasting habitations! If irreligious parents labor that their children may possess the vanities of time, Christian parents will ardently desire that their children may possess an eternal inheritance in heaven.

9. If children be not religious they will sin against God for ever. By nature mankind are the enemies of God. And all, who die impenitent, remain of the same character for ever.— They who are concerned for the glory of God, desire that his rational creatures be obedient and submissive to his holy and sovereign will. They are grieved for the dishonor sinners do to their Creator. They are grieved for their contempt of his holy majesty and righteous government. The Psalmist says, "I beheld the transgressors and was grieved. Rivers of waters run down mine eyes, because they keep not thy law." The friends of God are grieved for the iniquities of their fellow

creatures. Just Lot was vexed by the filthy conversation of the wicked. They who love God, are distressed, when he is disobeyed and dishonored. They who love their fellow creatures, are distressed, when they see them living in sin, and destroying their immortal souls. Yet the finally impenitent will for ever continue to sin. They will for ever disobey and dishonor God. They will be united with Satan and the host of reprobate spirits in everlasting enmity against that holy Being, whom Christians supremely love.—

What parent can endure the thought of having his children in a state of enmity against God and Jesus Christ, even during this short life? What Christian parent can endure the thought of having a child united with Satan and the enemies of God in the eternal blasphemies of his holy name? Yet the children of Christian parents, unless they become religious, will for ever hate and blaspheme the holy and dreadful name of God. This consideration must reach the heart of every parent, who is not greatly hardened in sin, and cause him earnestly to desire that his children be religious.

10. If children be religious they will for ever glorify the name of God. God has created, and he preserves and governs all things for the manifestation of his glorious character. All holy beings realize that the glory of God is an object of the greatest importance, and they are actively engaged in giving unto him the praise and the glory, which are due to his holy name. Christians offer as their first re-

quest, a desire that the name of God may be glorified. They realize that whether they eat or drink, or whatever they do, they ought to do every thing to the glory of God. They greatly desire to have the kingdom of God established throughout the earth, and to see their fellow creatures obedient to his will. When Christian parents turn their attention to their children, they desire that they may do what is pleasing to God. They desire that they may follow the example of the Saviour. They desire that their children may be employed as the holy angels, and the spirits of the just made perfect, and all the excellent of the earth are employed. All holy beings are engaged in promoting the glory of God, which is the greatest and best of all objects. Now if children be religious, they will glorify God in this life, and when they die they will go to heaven to spend eternity in praising and glorifying their God and Redeemer. Every parent wishes to see his children, in this life, engaged in some honorable and praise-worthy employment.— And ought they not much more to desire that they be so employed through eternity? If they be religious, they will be of the most excellent character, and be for ever employed in the most pleasing manner. In view of the preceding observations, Christian parents will ever say unto God, "O that our children may live before thee!"

[To be continued.]

The Christian Soliloquist.

NO. II.

Faith.

HOW often have I read what is said of faith in the holy scriptures ; how often have I heard ministers speak on this subject with a delightful earnestness and a solemn persuasion ; often too have I endeavored to determine why the Lord Jesus Christ should authorise his ministers to proclaim thro' the world and to every creature, "He that believeth and is baptized shall be saved ; and he that believeth not shall be damned ;" and yet I could never form any idea of faith. Nor could I conceive the sin and guilt of unbelief. Lately when my eyes were opened to see my exceeding wickedness and ill-desert, the beauty and glory of the law, and of the justice of God in condemning and punishing sinners ; when I saw myself condemned to suffer the endless torments of hell, and could not say a word, or raise a thought against the fearful execution of the divine, the glorious sentence ; I could not conceive how it was possible for God to forgive and save me, though I hoped and believed he would save others, who were less sinful, guilty and hateful. It seemed improper, it seemed unreasonable that I should be saved from a punishment so deeply deserved and so justly inflicted by that great and holy Being, whose name is love and who is good and lovely in taking vengeance upon his enemies. I did not see how I could ask forgiveness ; yet I

could not be unhappy in view of the beauty and glory of divine justice, which would for ever shine so bright and lovely in my damnation. But "if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory !" Can I ever forget the moment, when I first beheld "the *Lamb of God*, who taketh away the sins of the world ?" "God, who commanded the light to shine out of darkness, hath shined in my heart to give the light of the knowledge of the glory of God in the face of Jesus Christ." O the love, the beauty, the glory of Emmanuel ! He is full of grace and truth.—Jehovah-Jesus ! God manifest in the flesh ! Emmanuel, expiring on the cross to save his enemies from the deserved damnation of hell ! "God forbid that I should glory, save in the cross of Jesus Christ my Lord, by whom I am crucified unto the world and the world unto me. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord, for whom I have suffered the loss of all things and do count them but dung that I may win Christ !" Why is the God of glory despised and rejected of men ?—Why does not every sinner believe on his name ? Ye ministers of Jesus Christ, why do ye not for ever proclaim, with sighs and tears for dying, perishing sinners, the dying love of Jesus ? Why do ye not plead the blood of the Son of God, by day and by night, with poor sinners, that they may live, that they may love and serve and praise Him, who is chief among ten thousand

and altogether lovely? Why do ye not denounce, in the name of God, swift and endless wrath upon every soul that rejects his Son? O ye Infidels, ye enemies of the cross! surely ye must believe; ye must come to the Lord Jesus Christ. Ye cannot withhold your hearts from him, who has given his life, who has shed his blood for you. He offers you a free pardon of your sins. He offers you the universe, if you will only receive it at his hands. Why will ye not believe him? Why will ye not be blessed and glorious for ever? Why will ye plunge your souls into the endless shame and torments of hell? Why will ye despise the joys and glories of heaven? Turn ye, turn ye, for why will ye die? How can we escape, if we neglect so great salvation!

Are there any, who have not heard of these glad tidings of great joy? O the perishing heathen! Alas, there are millions who never heard the Saviour's name; and are sitting in total darkness! Can nothing be done for their salvation? Almighty and ever gracious Saviour, give me an heart to rely upon thee, and in thy name and in thy strength, send me thro' the earth that I may preach the gospel unto every creature.—Give the Holy Spirit to thy ministers and to thy people. Let their hearts be moved as the heart of one man to spread the gospel through the world. Engage and employ my whole heart and soul and mind and strength in thy service for ever. Ah, should I turn from thee, and reject thy love, and forsake thy service, and deny thy name

—Let me rather die for thy sake! Thou art all in all. To what object in heaven, or on earth can I turn from thee? By the blood of the everlasting covenant I intreat thee to keep me by thy mighty power through faith unto salvation.

Religious Intelligence.

.....
FOREIGN.

Sixth Report of the British and Foreign Bible Society.

(Concluded from p. 400.)

YOUR committee will next advert to the second head of arrangement, the Auxiliary Bible Societies which have been established since the last general meeting.

To expatiate on the advantages derived from these associations would be superfluous: it may, however, be briefly remarked, that whilst they exhibit a most decisive approbation of the principle on which the British and Foreign Bible Society was formed, they afford the most efficacious means, by local and combined exertions, of promoting the great object of its institution.

The rules and regulations under which the Auxiliary Bible Societies have been constituted, will appear in the appendix to your committee's report. It will be only necessary to state, that the principal aim of all is the same as that of the parent Institution; and that their design is to promote the circulation of the holy Scriptures, either by direct

contributions to the funds of the British and Foreign Bible Society, or by the local application of such portion of their means as circumstances may require, for the furtherance of this important object. The following is the enumeration of those Auxiliary Societies which have been added in the course of the last year to the associations and societies in London, Glasgow, Birmingham, Greenock, Reading, and Nottingham, of which accounts have been given in former reports.

1. "The Bible Society of Newcastle upon Tyne and its vicinity," under the patronage of the Lord Bishop of Durham.

2. "The Penryn and Falmouth Society."

3. "The Leeds Auxiliary Bible Society." This institution was established at Leeds on the day of the national Jubilee, with the double object of supplying the poor with Bibles and Testaments, and of aiding the British and Foreign Bible Society.

4. "The Manchester and Salford Auxiliary Bible Society." President, the Rev. Dr. Blackburne, Warden of Manchester. The comprehensive scale on which this Society has been formed, and zealous co-operation in which the several members of it have united to carry into effect the object of its establishment, give it peculiar claims on the respect and gratitude of the Parent institution.

5. "The Devon and Exeter Bible Society." President Sir Thomas Dyke Acland, Bart.

6. "The Leicester Auxiliary Bible Society." President, T. Babington, Esq.

7. "The Auxiliary Bible So-

ciety at Kendal and its vicinity." President, the Rev. M. Murfitt, Vicar of Kendal,

8. "The Bible Society at Sheffield and its vicinity." President, the Right Hon. Earl Fitzwilliam.

9. "The Bible Society at Hull."

10. "The Bristol Auxiliary Bible Society," instituted under the patronage of the Right Rev. the Lord Bishop of Bristol.

To promote the formation of this society, his Lordship was pleased to address a circular letter to the Rev. the clergy of his Diocese, stating, "his hearty approbation of the measure, and that it would afford him the greatest pleasure to see it carried into execution."

The zeal and alacrity exhibited by Christians of all denominations, to second his Lordship's recommendation; the number and respectability of the members of this new institution; the magnitude of their contributions and annual subscriptions, prove the deep interest excited at Bristol for the success of the British and Foreign Bible Society, in disseminating the holy Scriptures.

Your committee have the pleasure to add, that the Lord Bishop of Bristol is the President of it, and that his Lordship has also honored the British and Foreign Bible Society, by consenting to be one of its Vice Presidents.

While your committee particularize, with such peculiar marks of commendation, the societies which have been formed at Bristol and at Manchester, they desire to be understood, as entertaining the most

unfeigned respect and gratitude for those exertions which have been made by the other Auxiliary Societies, and which promise to aid, in so material a degree, both the funds and the operations of the Parent Institution.

Nor have the friends of religion in Scotland been inactive in promoting associations for the furtherance of the same object. In that part of the united kingdom, three new Bible Societies have been formed:—1. "The Edinburgh Bible Society;" 2. The "East Lothian Bible Society;" and, 3. "The Scottish Bible Society," by the Ministers of the Presbytery of Edinburgh. From the co-operation of the former in undertaking to supply the military with bibles, and charging itself with the distribution of the Gaelic bibles in the Highlands, on the behalf of the British and Foreign Bible Society, your committee hope to receive the most useful assistance.

In Ireland, the Hibernian Bible Society, which has been already mentioned in the former reports of your Committee, under the most respectable patronage of his Grace the Lord Primate, and other distinguished personages, has directed its attention to the introduction of the Institution into different parts of the country, by the establishment of Branch Societies, and several have been accordingly formed. In Dungannon, under the patronage of Lord Viscount Northland; in Armagh, under his Grace the Lord Primate; in New Ross, and in other places. From these Branch Societies of the Hibernian Bible Society, the

same co-operation may be expected as from the Auxiliary Bible Societies established in England.

To assist the efforts of the Hebrernian Bible Society in the distribution of the Holy Scriptures, your committee have voted to it a grant of 500*l.* and it is with the greatest satisfaction they also report, that a donation of 200*l.* has been made to the same Institution, by the Edinburgh Bible Society. The grant from this Society, has been acknowledged in the Report of the Hibernian Bible Society, accompanied with the gratifying statement, that the issue of Bibles and Testaments from their Institution during the last twelve months, has nearly doubled that of the former years, amounting to 9034 Bibles and Testaments.

Your Committee having been informed, that the Bible Committee, of the Synod of Ulster, were making great exertions in disseminating the Holy Scriptures in Ireland, presented that with a donation of 100*l.* to assist its charitable efforts; and they have had the satisfaction of learning, that the Society alluded to has raised very large contributions within the bounds of the Synod, for the distribution of Bibles and Testaments to the poor of the respective congregations.

It is a matter of real satisfaction to observe, that the assistance so liberally granted to Ireland, has stimulated the friends of religion in that country to a degree of zeal and activity, from which, under the Divine blessing, the best consequences may be expected.

Under the general head of distribution of the Scriptures, on

which your committee have now to report, they mean to include not only donations, but supplies of the scriptures furnished by the British and Foreign Bible Society to other associations and individuals, at the cost, or reduced prices.

The total of such donations and supplies has been very considerable during the last year, both at home and abroad. Copies of the Scriptures, either in whole or in part, and in various languages have been sent—**ABROAD**—to Southern Africa, for the benefit of the converted Hottentots.—To Parmaribo in Surinam.—To the West Indies, for the use of the Christian Negroes.—To the Islands of Sark, Jersey, Madeira, Dominica, Bermuda, Jamaica, Guadulope, Martinique, and Trinidad.—To St. Domingo.—To the Cape of Good Hope.—To Quebeck.—To Demarara; and to different stations in India.

AT HOME—The Naval and Military Bible Society has been furnished with large supplies of English Bibles at the cost prices: the same advantage has been afforded to the society for the support and encouragement of Sunday Schools, which has also been supplied with a considerable quantity of the Welsh scriptures: the Missionary Society has received some copies of the gospel of St. Matthew in Hebrew and Greek: the Philanthropic Society has been accommodated with the Scriptures at reduced prices: copies have been furnished gratis to the London Female Penitentiary, to the Refuge for the Destitute, and to the Female Penitentiary at Bath. A very considerable number of

Bibles and Testaments has been sent to Ireland, to be disposed of at half the cost prices, for the accommodation of schools in various parts of that country; and a supply to the same extent has been committed to an association at Cork, under the designation of the Indigent Room Keepers' Society, for sale or gratuitous distribution. The last mentioned association is most benevolently and extensively occupied in visiting the poor, particularly those of the Roman Catholic persuasion.

To specify particular instances, in which individuals have been supplied with the Scriptures for sale or gratuitous distribution, would occupy too large a portion of this report. The trustees of some charitable funds for the distribution of the scriptures to the poor have been permitted to purchase them of the Society at the cost prices, by which they have been enabled to extend the benefits of their respective trusts considerably farther than they could otherwise have done. The poor in several work-houses have been supplied under the direction of a committee appointed for that purpose. In short, the most unremitted attention has been paid to the accommodation of prisoners of war, to that of soldiers and seamen, and to all such wants of the poorer classes of all countries and descriptions within the united kingdom, as were stated to require the benevolent assistance of the Bible Society. With a view to the particular supply of soldiers and seamen, the committee are engaged in making arrangements for the appointment of agents at

all the military and naval depots, for the sale of Bibles and Testaments at reduced prices. Of the extent to which the scriptures have been thus disposed of, or gratuitously bestowed, the Society will be enabled to judge, from the following fact, viz.—That from the period when the British and Foreign Bible Society was enabled to furnish supplies of the scriptures, no less than 5,377 Bibles and Testaments have been distributed by one correspondent only of your committee, principally to the army and navy; with a zeal and discrimination which are entitled to the highest commendation, and which have received the most cordial thanks of your committee.

But it will be gratifying to the British and Foreign Bible Society to know also, that its benevolence has been accepted with the same cordiality with which it has been granted.

Of 500 Testaments sent to Martinique for sale or gratuitous distribution, amongst the negroes and other poor people, 450 were eagerly and rapidly purchased; and the remainder reserved for donations. The French and Spanish prisoners of war have expressed their grateful acknowledgments for the benevolence of the Society; and your committee have information on which they rely, that the Danish prisoners, to whom 791 New Testaments were presented, were daily employed in reading them; and that large companies in different parts of the ship were soon thus engaged. From the correspondence of your committee, many other accounts might be extracted,

equally gratifying to the feelings of the Society.

Your committee have lastly to notice the addition made to the funds of the British and Foreign Bible Society, by donations, bequests, and congregational collections during the last twelve months.

From the Auxiliary Bible Societies the following donations have been received:

Bible Society of Nottingham and its vicinity, 223*l.* of which one half is a donation, and the other for the purchase of Bibles and Testaments.

Bible Society of Newcastle upon Tyne, 235*l.* subject to a similar appropriation.

Exeter and Devon Bible Society, 100*l.* subject to a similar appropriation.

Leicester Bible Society, a donation of 300*l.*

Kendal Bible Society, a donation of 326*l.* stated to be the first donation from that society.

Edinburgh Bible Society, a donation of 800*l.*

Bristol Bible Society, 2700*l.*

Sheffield Bible Society, 423*l.* of which 100*l.* is for the purchase of books.

Greenock and Port Glasgow Bible Society, a donation of 63*l.* The liberality of this society has been noticed in former reports.

Hull Bible Society, a donation of 168*l.*

Manchester and Salford Auxiliary Bible Society, 1200*l.* reserving an additional 600*l.* for the purchase of Bibles and Testaments.

These several donations, have been thankfully acknowledged by your committee.

The zeal and liberality of the

Reverend the Presbyteries of Glasgow and Ayr, both collectively and separately, have been often and thankfully acknowledged. The Society will recollect a notification in the committee's last report, that the Reverend the Presbytery of Glasgow had unanimously appointed an annual collection to be made at the churches and chapels within their bounds: this resolution had no precedent. Your committee have now the grateful duty to perform of reporting the effects of it, by stating that 2181*l.* has been remitted to them by William Muir, Esq. the treasurer, from the presbytery of Glasgow, and from various other presbyteries in the west of Scotland, since the close of the accounts of the Bible Society in 1809. In addition to this, the Reverend the Presbytery of Glasgow have commenced a second collection, the amount of which is considerable, although the collection is not yet completed.

To the Reverend the Presbytery of Inverness, the Society is indebted for a donation of 178*l.* being the amount of a collection made in the several parishes belonging to it. The letter from the Rev. Mr. Fraser accompanying the donation, expresses the grateful thanks of the presbytery of Inverness to the British and Foreign Bible Society, for a liberal and seasonable supply of the Gaelic scriptures at a cheap rate.

The funds of the Society have also been augmented by various congregational collections, both in England and Scotland, for all which the thanks of your committee have been returned.

The particular sums will be stated in the list of subscribers and donations, but it may be satisfactory to mention the places from which they have been received. In England, from Utoxeter, Newcastle under Lyne parochial church, Wallington, Wroughton, Surrey chapel, Lock's Field meeting-house, Church at Lane end, Baccup near Rochdale, and from Macclesfield: In Scotland, from the parish churches in the Presbytery of Fordham, the Associate congregation at Nether Kirkgate Aberdeen, and the Associate congregation at West Calder.

The associations mentioned in the former reports of your committee, have also continued their zealous exertions for aiding the funds of the Society. The Holborn Sunday School has made an additional donation of £. 21, 10*s.*; "the London Association" has presented a fifth donation, amounting to £. 92; and to the zeal of the Association at Birmingham, the Bible Society is indebted for another donation of £. 285.

The zealous efforts of a member of the Society has also procured an annual subscription amounting to £. 50. and a donation of £. 63. from the friends of the institution at Shrewsbury.

Your committee have also the particular satisfaction of reporting a donation of fifty guineas, unanimously voted on the day of the national jubilee, by the Right Reverend the Lord Bishop of Bristol, master of the seniors of Trinity College, Cambridge. Your committee have expressed their acknowledgments for this donation, by presenting a set of their reports, and copies of each

foreign version of the Scriptures printed by the Bible Society (including the Welsh and the Gaelic) to the Library of Trinity College.

Respect for the memory of the late Bishop of London, whose name has been mentioned in another part of this report with the honor which it deserves, calls upon your committee to mention, that his Lordship, about a week previous to his decease, expressed his intention of presenting the Society with a donation of 50*l*. His Lordship's executors having been informed of this circumstance, very honorably gave effect to his dying intentions, by a donation to that amount.

It only remains further to report the following additions to the funds of the Society by bequests.

The late Mr. Hawkes, of Piccadilly, has bequeathed to the Society the sum of 1000*l*. in the 4 per cent. Consol. Ann. free from any deduction on account of the legacy duty.

From the late Mrs. M. Basset, the Society has received a legacy of 20*l*. She hath also left 10*l*. for the purchase of bibles to be distributed to the poor.

William Gray, Esq. of York, and the Rev. Samuel Bottomly of Scarborough, trustees for religious and charitable purposes, under the will of Mrs. Ann Greenwood, deceased, have presented to the Society the sum of 200*l*. Of this amount, the trustees have desired that 100*l*. may be allotted to the translations of the scriptures carrying on in India, and 50*l*. to promote those undertaken by the missionaries at Karass.

Your committee having now reported the addition made to the funds of the Bible Society, deem it their duty to remark, that the necessary expenditure for promoting the object of its institution, is also great and accumulating. The loss incurred by accommodating subscribers with Bibles and Testaments at reduced prices, which was originally intended to be one-fifth of the cost, partly by the disposition of the committee to fix the lowest terms, and partly by the enhancement in the price of paper and printing, has now become two-fifths, and the annual amount of the loss, which will probably increase, has been of course considerable. The claims on the benevolence of the Society, for which no returns are made, and which your committee feel the strongest disposition to gratify in the greatest possible extent, are also numerous and increasing.

Your committee do not mention these circumstances from any despair that the funds of the Society will prove inadequate to the demands upon them; such an apprehension would ill accord with that disposition which has been so cheerfully, generally, and liberally manifested to promote the great and charitable object of its institution. On the contrary, they rely with confidence on the continuance and increase of the same liberality, not merely for supporting the Institution, but for enlarging its means and capacity to do good.

Your committee have only further to add, that a very considerable addition has been made to the collection of books belonging to the British and Foreign Bible Society by the generosity

of Individuals. The particulars of these donations, which have been thankfully acknowledged by your committee, will, as usual, be specified in the Appendix to the Report.

It only now remains to add some reflections naturally suggested by the facts which have been communicated to the Society.

It is now above two hundred and seventy years, since the light of Revelation shone with full lustre on this country ; for it was then that its inhabitants first obtained the invaluable privilege of perusing the bible in their own language. The moral and religious effects which have flowed from the use of this privilege, prove, what is in itself most evident, the influence of the Holy Scriptures in promoting the best interests of individuals and society, and hence afford the most solid ground of encouragement to the circulation of them in the greatest practicable extent. It must not however be unnoticed, that the encouragement thus held out, points to the performance of a duty (for surely it is a duty) of primary obligation in those who have free access to the waters of life, to open channels for conveying their streams to the parched and desolate portions of the earth which they have not yet pervaded ; and to remove those obstructions which interrupt their currency. To what extent this has been effected by the British and Foreign Bible Society, is sufficiently apparent from the present and former reports of its proceedings : like the great rivers of the earth which will fertilize regions far

distant from the soil in which they take their rise, it has diffused the waters of life to the remotest realms, and has held out an invitation to every accessible part of the globe, " Ho every one that thirsteth, come ye to the waters."

The establishment of the British and Foreign Bible Society will undoubtedly form a distinguished era in the annals of the nineteenth century. It is to the honor of this country to have produced a religious Institution, for such the British and Foreign Bible Society may with strict propriety be denominated, the utility of which has received the most ample and gratifying acknowledgments, both at home and abroad ; an Institution founded on a principle so simple, so intelligible, and so unexceptionable, that persons of every description who profess to regard the Holy Scriptures as the proper standard of faith, may cordially and conscientiously unite in it, and in the spirit of true Christian charity, harmoniously blend their common endeavors to promote the glory of God ; an Institution which has excited the emulation of thousands to disseminate the knowledge of divine truth, and has given birth to the most extensive and respectable associations for the express purpose of aiding its exertions, and co-operating in the promotion of its glorious object ; an Institution, which secures an adherence to the integrity of its principle, by regulations so precise and defined as not to admit of dubious interpretation.

Referring to the notice which has been taken of the first promulgation of the Scriptures in

this country for public use, it is impossible not to recollect the eager delight with which this new and precious privilege was embraced and enjoyed. It is matter of real gratification to be enabled to remark, that the spirit which prevailed at that memorable era, is not extinct. The facts stated in the present and former reports prove the high veneration in which the Bible is held throughout the United Kingdom, and the public sense entertained of its supreme importance to the temporal and eternal welfare of mankind. It is no slight recommendation of the British and Foreign Bible Society, that it has been the means of exhibiting this proof in a conspicuous view, as well as of cherishing and enlarging the feeling to which it applies.—Who that loves his country and fellow creatures, but must rejoice at the notification of facts which may fairly be considered as affording an omen so favorable to the prosperity of both? “Blessed are the people,” says the Psalmist, “that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted.”

Your committee, therefore, anxiously desirous that the blessing of God may accompany the circulation of the Holy Scriptures, conclude their report in the spirit of this Institution, by pressing upon its members and friends in every part of the world, the advice of the Apostle, “Pray for us, that the word of the Lord may have free course, and be glorified!”

Some extracts of correspondence were then read, conveying very affecting intelligence respecting the successful dispersion of the scriptures both by sea and land, and among Roman Catholics as well as Protestants. Very impressive addresses were delivered by the President, the Secretaries, Mr. Wilberforce, and other gentlemen. The attendance was numerous beyond all former example, and truly respectable. Among the company present, and who took a share in the business of the day, were, besides the President, the Bishops of Salisbury, St. David's and Cloyne, the Rev. Dr. Blackburne, warden of Manchester, Lord Henniker, Sir Alexander Johnston, Messrs. Wilberforce, Babington, &c. The Bishop of Durham being prevented by indisposition from giving his usual attendance, expressed his regret in a letter which was read from the Chair. The names of the Bishops of Clogher and of Cloyne were announced as additional Vice-Presidents.

On the whole, the transactions of the day excited and maintained a deep interest in the numerous assembly, which appeared to be of one heart and of one soul; and the Meeting terminated in a manner which promises to extend and consolidate the influence of this highly important and beneficial Institution.



London Missionary Society,

Sixteenth General Meeting.

ON the second Wednesday in May (the 9th day of the

month) the First Meeting of the Society, was held as usual, at the Rev. Rowland Hill's Chapel, Surry Road : it was never filled at an earlier hour ; and multitudes, who came rather late, returned to their habitation disappointed. The chapel was full soon after Nine o'clock. Mr. Hill commenced the service by reading the prayers of the Established Church ; after which Dr. Smith, of Hoinerton, prayed in the pulpit ; and Dr. Collyer, of Peckham, delivered an excellent discourse, from Luke ii. 32. ' A light to lighten the Gentiles.' From which words the preacher proposed, I. To explain the import of the text ; and, II. To apply its testimony to Missionary exertions. Under the first head, the character of Jesus was considered under the image of ' Light,'—the subjects of his influences, ' the Gentiles,'—and his manifestation to the world, universal illumination ; for he rises upon the nations ' to lighten them.' II. In applying this testimony to Missionary exertions, he shewed, that it explains the principles on which they are founded ; and evinces that they proceed from Nature, Reason, Humanity, Patriotism, and Religion. He then produced several considerations, by which this society is encouraged ; namely, by revelation, by experience, and by existing circumstances.—Mr. Bishop, of Ringwood, concluded the service with prayer.

In the evening of the same day, the Rev. Mr. Kelly, of Dublin, preached a very animated sermon at the Tabernacle, from Gal. iv. 18. ' It is good to be zealous always in a good thing.'

The preacher made some judicious remarks on religious Zeal, distinguishing between that which is genuine and that which is spurious. The gospel was considered as a subject which well deserves the zeal of Christians ; and the state of the Heathen, affording a proper scene for the exercise of that grace. The discourse displayed much knowledge of human nature, and much zeal for the propagation of divine truth. Mr. Hughes, of Battersea, prayed before the sermon ; and Mr. Redford, of Windsor, after it.

On Thursday morning, the Members of the Society, and other persons friendly to the Missionary Cause, assembled at Mr. Jones's Chapel, in Silver Street, the former places of meeting for the Annual Business having proved too small. William Alers, Esq. (the Treasurer being unavoidably absent) was unanimously called to the Chair. Dr. Cracknell, of Weymouth, implored the Divine Blessing by prayer. The Plan of the Society was read by Mr. Platt ; and the Minutes of the last Annual Meeting by Mr. Humphrys. The report of the directors was then read from the pulpit, by the Secretary. After which, the acceptance of the report was unanimously voted ; and thanks to the directors, for their assiduous attention to the concerns of the society. The cordial thanks of the meeting were voted to Joseph Hardcastle, Esq. Treasurer, for his valuable services, and expressed in a manner which evinced the grateful sense entertained of them by the whole body. The thanks of the society were

also voted to the Secretary, for his laborious and gratuitous services. Several very impressive speeches were made by the Rev. Messrs. Bogue, Waugh, and other gentlemen. The Rev. Mr. Smart, of Paisley, delivered a judicious address, suited to the important occasion, and concluded with prayer to God.

Tottenham Court Chapel was crowded as usual, very early; and the prayers of the church were read by the Rev. Mr. Huckwell, curate of the chapel. The Rev. Mr. James, of Birmingham, prayed before the sermon; which was delivered by the Rev. George Collison, Hackney. This animated and appropriate discourse was founded on Psalm lxxviii. 1, 2, 3, 6, 7. "God be merciful unto us, and bless us; and cause his face to shine upon us: that thy way be known upon earth, thy saving health among all nations. Let the people praise thee, O God! let all the people praise thee! Then shall the earth yield her increase: and God even our own God, shall bless! God shall bless us, and all the ends of the earth shall fear him." In this prayer of the church for the heathen nations, the preacher considered, 1. The pre-eminent importance of its object,—'the diffusion of evangelical truth amongst the heathen, 'that thy way be known,' &c.—2. The propriety of its adoption, arising from the explicit will of God.—3. The beauty of its principles, piety, regret of indifference, union of patriotism and benevolence, &c.—4. The glory of its accomplishment, the earth shall yield her in-

crease, in the domestic and social relations, in personal character, and in the universal diffusion of evangelical light, &c. The Rev. Mr. Bingham concluded the service with prayer.

On Friday morning, St. Bride's church was crowded with a respectable and attentive congregation. Prayers were read by the Rev. Mr. Jones, curate of the church. The Rev. W. B. Cocker, vicar of Bunny and of Runnington, in the county of Nottingham, delivered a pleasing discourse, from Acts xvi. 9, 10. 'And a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us; and after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.' Several interesting remarks were made on this part of sacred history:—I. An historical exposition of the text, illustrating the progress of the gospel in Macedonia;—II. A view of the present state of vital Christianity,—the deplorable condition of the heathen,—the duty of assisting them,—and the peculiar encouragements to attempt their relief;—III. Exhortations to prayer, and to an active support of the cause of missions; concluding with an appeal to the hearers, on the duty of improving their gospel privileges.

At an adjourned meeting of the Society, held in the afternoon at the vestry of Sion chapel, the thanks of the Society were voted to the several preach-

ers, and to the ministers and other gentlemen who kindly allowed the use of their places of worship for the meetings of the Society.

Sion chapel was filled very early. Some persons took their seats three or four hours before the commencement of the sacramental service. The following is the order which was observed on the occasion:—the Rev. W. Kingsbury, who presided, prayed; the introductory address was given by Mr. Hunt, of Tichfield. During the administration, exhortations were given by Mr. Jones, of Silver street; Mr. Jackson, of Stockwell; and Mr. Bogue. Mr. Hill concluded the whole solemnity with prayer.

Thus ended the *Sixteenth* general meeting of the Missionary Society; which was, we are persuaded, no less interesting and satisfactory than any of the former. The grand Christian principle, "Faith, working by love," seemed to animate ministers and people on this occasion. The confluence of so many persons from distant parts of the country, as well as from the extremities of the wide metropolis, cannot now be imputed to novelty, or to any other than those Christian motives by which believers ought to be impelled, when the glory of their Redeemer is the object proposed. More than a little inconvenience and fatigue is necessarily endured in attending for so many hours in crowded assemblies; but the exercise of love to Christ and perishing men, as well as of a lively hope that He is about to take unto himself his great power, and subdue the nations to the obe-

dience of faith, support and encourage the numerous congregations; while their liberality, notwithstanding the heavy pressures of the times, continues to grow and increase. Those who have attended year after year, still come forward to renew their delightful engagements; while others, who had never attended before, confessed that, notwithstanding all they had read and heard of these meetings, 'the half was not told them!' Many a pious Christian retires from these animating scenes, exclaiming, 'Blessed are my eyes for they see, and my ears for they hear!'—many a minister, an elder, a deacon, or private member of a church in the country, returns to the place of his residence, enlivened with new zeal for Christ and souls, determined on attempting something, more than before, to spread the knowledge of the gospel both at home and abroad! The churches of Christ will thus be stirred up to increasing energy in the Redeemer's cause; and it will become a source of shame and disgrace if any should refuse to come forward, in this or some other way, to 'the help of the Lord against the mighty.'

He who bows his ear to the prayers and praises of Zion, will, we firmly believe, graciously answer the petitions which ascended at these meetings from thousands of hearts, since they coincide with the object of the Saviour's own intercession:—Ask of me, and I shall give thee the heathen for thine inheritance; and the uttermost parts of the earth for thy possession!

For the purpose of being enabled to state at the Annual

Meeting of the Society an account of the receipts and disbursements, the Directors have thought it advisable to close the account on the 1st of April, and not on the 1st of June, as formerly. The following Statement, therefore, comprises *ten* months only, instead of *twelve* :

Amount of Collections, Donations, Subscriptions, Legacies, and interest of Stock

£. 5298 15 2

Expenditure, on account of the various Missions

5579 10 9

Leaving a Balance due to the Treasurer of

£. 280 15 7

The Collections made after the Public Services are as follows :—

Surry Chapel £. 420 10 6

The Tabernacle 148 16 8

Tottenham Court Chapel 174 10 8

St. Bride's Church 200 2 6

Sion Chapel 181 12 11

£. 1125 13 3

London Society for Promoting Christianity among the Jews.

THE following is the substance of the Speech which the Rev. Dr. C. Buchanan delivered upon that occasion respecting the Jews in India.—

During my residence in the East, my mind was much occupied with the present state and circumstances of the Jews. I visited them in different provinces, examined their books, and discoursed with them on the

subject of the prophecies ; and I found that no where do they despair of being restored to Jerusalem ; no where do they despair of beholding their Messiah. It is with great satisfaction then, that on my return to England, I contemplate the establishment of your Society. It is, indeed, with much surprise I behold three hundred Gentlemen assembled on the present occasion, under the patronage of Noblemen of our country, to promote this noble design. The sudden elevation of your institution, and the interest which it has almost instantaneously created in the public mind, are sure prognostics of its perpetuity.—It is one of those institutions, which, like the Bible Society, need only to be proposed, to recommend itself to the minds of men, by its perfect reasonableness and propriety ; and I may add, by the divine obligation it involves. I entertain a confident hope that this Society, or some Institution analogous to it, will be perpetual in the church of Christ, and that it will endure, to use an oriental expression, as long as sun and moon endure ; or at least, as long as there is a Jew in the world who is not a Christian.

There is a measure I would propose to the consideration of your Society, which I think will contribute to its celebrity and success. I would suggest to you to open a correspondence with the Jews in the East.

Perhaps it may not be known to some, that by the events of the late war in India, a colony of Jews have become subject to Great Britain. This is the colony of the white and black Jews of Cochin. The number

is calculated to be about 16,000. Mr. Frey informs me that the number of Jews in the united kingdom is not reputed to be greater than 14,000. So that our Jewish subjects in the East are yet more numerous than those in the West; and they are equally intitled to the regard and attention of your Society.

I visited Cochin soon after the conquest of the province. The Jews received me hospitably, and permitted me to examine their libraries and their synagogues; and they presented to me many valuable manuscripts, which are now deposited in the library of the University of Cambridge. One of these is a roll of the Pentateuch, on goat skins dyed red; one of the most ancient perhaps which the East can produce. The white Jews live on the sea coast, and have commerce with foreign nations: the black Jews live chiefly in the interior of the country.—The Hindoos call them Israeli: they call themselves Beni-Israel, and not Jews; for their ancestors did not belong to Judah, but to the kingdom of Israel. They consider themselves to be descended from those tribes which were carried away at the first captivity.—In some parts of the East, the Beni-Israel never heard of the second temple, they never heard of the Christian account of the coming of the Messiah. Some of them possess only the Pentateuch, and Psalms, and Book of Job—others have no portion of Scripture left. But their countenance, and their observance of the Sabbath, and of peculiar rites, demonstrate that they are Jews. The white

Jews at Cochin despise the black Jews, as being of an inferior cast, and do not approve of intermarriages with them, because they do not belong to the Second Temple. Both among the white and black Jews, I found that there was a general impression that there would soon be a rumor of wars, and a commotion among the peoples, on their account. The white Jews expect a second Cyrus from the West, who shall build their temple the third and last time.

You may address the Jews of Cochin with great advantage on the subject of the Christian religion, for they have the evidence of the Syrian Christians before them. These ancient Christians live in the vicinity, and are your witnesses. At one place, in the interior of the country, which I visited, there is a Jewish synagogue and a Christian church in the same Hindoo village. They stand opposite to each other; as it were the Law and the Gospel; bearing testimony to the truth, in the presence of the heathen world.

I was informed that many years ago one of the Jews translated the New Testament into Hebrew, for the purpose of confuting it, and of repelling the arguments of his neighbors, the Syrian Christians. This manuscript fell into my hands, and is now in the library of the University of Cambridge. It is in his own hand-writing with the first interlineations and erasures; and will be of great use in preparing a version of the New Testament in the Hebrew language. It appears to be a faithful translation as far as it has been examined; but about the

end, when he came to the Epistles of St. Paul, he seems to have lost his temper, being moved perhaps by the acute arguments of the learned Benjamite, as he calls the Apostle; and he has written here and there a note of execration on his memory. But behold the providence of God! The translator became himself a convert to Christianity. His own works subdued his unbelief. In the lion he found sweetness; and he lived and died in the faith of Christ. And now it is a common superstition among the vulgar in that place, that if any Jew shall write the whole of the New Testament with his own hand, he will become a Christian by the influence of the evil spirit.

This event occurred in the South of India; but a conversion no less remarkable took place, some time afterwards, in the North. Jacob Levi, a Jew from Smyrna, travelled over land to Calcutta, and heard the gospel from one of the Lutheran preachers belonging to the Society for promoting Christian Knowledge, and became a convert to the truth. He delivered a testimony to the Jews, Hindoos, Mahometans, and Christians; for he was acquainted with various languages, and spoke eloquently, like Apollos. But his course was short. He was ordained, like many witnesses of the Christian faith, to shine but for a moment. These solitary instances of the power of the gospel seem to occur, in almost every nation, previous to the general illumination. This conversion of Jacob Levi is recorded in the Proceedings of the Society in Bartlett's Buildings, London.

But there is another body of Jews, not a colony, but a kingdom of Jews, to which this Society may also address itself; and that is, the ten tribes. For the ten tribes, so long lost, have at length been found. It has been sufficiently ascertained, by the investigations of the learned in India, that the Affghan and Pyran nations consist of the descendants of the Jewish tribes of the first description.

When I was in the South of India, I asked the black Jews, where their brethren, the great body of the ten tribes, were to be found? They answered promptly, that they were to be found in the North, in the regions adjacent to Chaldea, the very country whither they were first carried into captivity. On my return to Calcutta I prosecuted the inquiry, under the advantages which my superintendence of the college of Fort William afforded me. Sir William Jones had recorded it as his opinion, that the Affghans were Jews, and referred to various authorities. A further investigation confirmed the judgment of that illustrious scholar. There were Affghan Jews in Calcutta, at the time: one of my own servants was an Affghan. The Affghans are generally reputed by us to be Mahomedans. I asked my servant if he was a Mahomedan? "No," said he, "I am a Mahomedan Jew." I plainly discerned in his countenance the features of the London Jew. The general account of the Affghans is this:—that their ancestors were Jews—that their common histories record the names of David, Saul, and other kings of Israel—that the Mahomedans came upon

them with an invading army, and said unto them, We are Jews as well as you ; we observe circumcision and keep the Sabbath : let us incorporate our nations, and be one people, and unite against the infidels—that they made a shew of yielding to Mahomedanism (as the Jews of Spain and Portugal pretended to yield to Christianity) ; but in process of time the ascendancy of the new religion corrupted their ancient institutions ; their sacred books began to diminish in number ; and it came to pass at last, that in many places they could be only recognised to be Jews by their countenance, by tradition, by peculiar rites, and the observance of the Sabbath ; which are the only marks which distinguish some of the Beni-Israel of the South of India. Let us therefore address the ten tribes, and receive them in the state in which, by the providence of God, they are to be found. Some of the Jews of London are as ignorant, and as little intitled to the name, as the Affghans.

But there is a third body of Jews, to whom you ought to write : I mean the Samaritan Jews. They are not far from the shores of the Mediterranean, and are easily accessible. They possess only the Pentateuch. They are few in number, and will receive with much deference any communication which you will be pleased to make to them, relating to their religion, and to the present state of Jewish nations.

Let letters then be addressed to these three bodies of Israelites ; not in the name of Christians, but in the name of the

converted Jews, who compose a part of this Society. Let Mr. Frey, the learned convert, write to them, not in the Rabbinical Hebrew (for there are upwards of 20 dialects of Rabbinical or Commercial Hebrew in the world), but in the Hebrew of the Old Testament, which all understand ; let him inform them of the great events that have taken place in the West, namely, that Jews have become Christians ; that the Christians are sending forth preachers to teach all nations ; that the Messiah is surely come ; and that the signs of the times encourage the belief that Israel is about to be restored, in a spiritual sense. Let him further direct their attention to particular prophecies, and invite correspondence. And after Mr. Frey has exercised his ministry a year or two longer in this country, it may be expedient that he go forth as a missionary to the Jews of Cochin, with some of his brethren, that “ in the mouth of two or three witnesses, every word may be established.” After preaching among them half a year, he may return again, and report what he has heard and seen.

But when you write these letters, a *present* must accompany them, after the Oriental manner. And let this present be the BIBLE. You need not, indeed, send the Old Testament to all : for the Jews of the East possess that book entire, with every jot and tittle that belongs to it. They are our librarians. They are ordained by Providence, as it were, the official guardians of the perpetual purity of the Sacred Volume. But

you must send them the **NEW TESTAMENT** in the Hebrew Tongue ; in the language and character of the Old Testament, which all understand and revere. And let it have the Massora, that the text may be settled by good authority, before it pass out of your hands. We Christians are, in regard to the New Testament, the Massorites. We are qualified to determine the sense. If the version be sent forth without *points*, the words of our Saviour may be expounded by the Eastern Jews in different ways.—The Arabic, Persian, Chaldaic, and Syriac languages, all have points. You may take them away, indeed, as has been done in the Old Testament Hebrew ; but if you do so, you will not be able to understand what is written, unless you have got it previously by heart. All the children learn these languages and the Hebrew in the East, with points ; and they are constantly used by grown persons, when the sense is doubtful. A letter, without points, on a new and difficult subject, would be an enigma. It is commonly said in Europe, “that the points are not of divine origin.” But there is no meaning in this sentiment. If the consonants be of divine origin, the vowels are of divine origin. The consonants cannot be pronounced without the vowels. A consonant implies the presence of a vowel. The Hebrew consonants, which are said to be of divine origin, were changed in form by a heathen people. A child, in the time of Moses, would not have been able to learn the book of Genesis without points. When he had got it by heart indeed,

the points would be of no use : and for this reason, and for no other, are they not used in the synagogue. It is the labor of ten years for the Hebrew reader in the synagogue to learn to read the Scriptures without points. Had not Providence ordained the Massora of the Old Testament, it is impossible to say how great our difficulty might have been in translating that volume at this day : but the same Providence which has preserved the consonants, has preserved the vowels also.

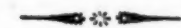
It is with surprise I learn, that as yet you have not obtained a version of the New Testament in the Hebrew language, for the use of the Jews. It is surely the very first duty of your Society to execute this translation. You are beginning to work without instruments. How can you find fault with a Jew, for not believing the New Testament, if he has never seen it ? It is not to be expected that he will respect a version in English ; but give him the New Testament in the language of the Old Testament, in the imposing form of the primeval Hebrew, the character which he is accustomed to venerate and admire, and then you do justice to his weakness, and may overcome his prejudice.

How strange it appears, that during a period of eighteen hundred years, the Christians should never have given the Jews the New Testament in their own language ! By a kind of infatuation, they have reprobated the unbelief of the Jews, and have never, at the same time, told them what they ought to believe.

I ought to apologise to the company for detaining them so long.—[*Applause.*].—I shall conclude with observing, that the chief difficulties which this Society will probably meet with, will be from the opposing Jews at home. But when they see that your converts multiply, and when they hear that you are writing to other nation, regardless of their ignorance and opposition at home ; when they learn that you have *discovered the ten tribes*, that you have sent to them the New Testament in the holy language ; that you are discussing with them the subject of the prophecies ; and that Mr. Frey and his brethren are going forth as “ambassadors, in light ships, to carry the tidings of gladness to a nation scattered and peeled, terrible from their beginning hitherto,” (Is. xviii.) the hostile Jews will be alarmed, their spirits will sink within them, and they will begin to think that a great day in Zion is indeed at hand.

Every time you meet here, in this public manner, in the presence of the Israelites, your cause acquires strength.—Every time that these annual sermons are preached, and the voice of prayer and supplication for the outcasts of Israel ascends to heaven, it is like the blasts of the rams’ horns before the walls of Jericho : and so the enemy will soon begin to consider it : and I doubt not that before you have encompassed the walls seven times, an impression will be made.—It may be the will of God, that before the trumpet of your Anniversary assemblies has been seven times sounded, the wall will be

gin to shake ; a breach will be made ; and Joshua, the spiritual Joshua, will enter and take the city.



ANECDOTE.

A PIOUS Divine had prayed earnestly many years that God would be pleased to send him a man to teach him the perfect way of truth. One morning, he was told in a dream to go to the church, where he would find an instructor in the way of truth. When he came to the church door, he found a man in rags, to whom he wished a good morning. “I never had a bad morning,” replied the poor man. “That is singular ; I wish you always fortunate.” “I was never unfortunate,” said he. “I wish you always happy,” said the divine. “I was never unhappy,” said the other, “I wish,” said the divine, “you would explain your meaning.” “That I will cheerfully do,” replied the poor man. “I said that I never had a bad morning ; for every morning, if I am pinched with hunger, I praise God. If it is rain, or snow, or hail, whether the day is serene or tempestuous, I praise God, and therefore I never have a joyless morning. If I am miserable in outward circumstances, and despised, I still praise God. You wished me to be fortunate ; but I cannot be unfortunate, because nothing befalls me but according to the will of God ; and I believe his will is always good in what he does, or promises to be done. You wished

me to be always happy ; but I cannot be unhappy, because my will is always resigned to the will of God. " But what would you say, if God should thrust you down to hell." I have two arms, humility and love, with which I would hold fast my incarnate God and Saviour, and not let him go ; and I would rather be in hell with God, than in heaven without him."

The divine, astonished at the poor man's answers, asked him whence he came. " I come from God." " Where did you find him." " Where I left the world." " Where did you leave him." " With the pure in heart." " What are you." " I am a king." " Where is your kingdom." " In my own heart. I have learned to rule my appetites and passions, and that is better than to govern any kingdom in the world." " How were you brought into this happy condition." " By silence, spiritual meditation, and union with God. Nothing below God could satisfy my desires. I have now found him, and in him I have found peace and rest."

ORDINATION.

OCTOBER 10th, was ordained to the work of the Gospel Ministry, over the second church and society in Amherst, (Mass.) the Rev. NATHAN PERKINS, jr. The several parts of the religious service were performed by the following Pastors of the churches :—the Rev. Mr. Taylor, of Sunderland, made the introductory prayer ; the Rev. Nathan Perkins, D. D. of Hartford, (Conn.) preached the sermon, from John vii. 46. ; the Rev. Mr. Hayes, of South Hadley, made the consecrating prayer ; the Rev. Mr. Lyman, D. D. of Hatfield, gave the charge ; the Rev. Mr. Parsons, D. D. of Amherst, gave the right hand of fellowship ; and the Rev. Mr. Gridley, of Granby, made the concluding prayer. The day was pleasant—the various religious exercises were solemn, appropriate, and impressive. A great concourse of people assembled on the joyful occasion, and by their order, seriousness, and deep attention testified this regard to religious institutions, and the glorious Gospel of our DIVINE SAVIOUR.